

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

If anyone still wants intellectual, ethical and spiritual reading—unsensational, unaffected, but absolutely noble, sane, and beautiful—let him get 'New Tables of Stone and Other Essays,' by Henry M. Simmons: published by that noticeable introducer of good things, the J. H. West Company, of Boston (U.S.). There are fifteen essays, and every one is of present-day interest, and is brilliantly alive with thought and feeling of the highest order.

Mr. Simmons is prophet, teacher and poet all in one and all together. He is evidently a keen and sensitive observer, and is well in the front as one who notes all the movements of the day. His Essays are therefore more practical than theoretical, and more like great Sermons on the Mount than studies spun out with the help of midnight oil.

Here is just a taste of them. It is taken from the Essay on 'Various Meanings of Easter,' which is a fine presentation of the undying hope, with the help of scientific conclusions concerning the powers of the invisible and the intangible things. Science, he says, shows seemingly miraculous powers in Nature:—

Though arousing doubts of what is not seen, it has more than met those doubts by asserting unseen things all about us, more active than the seen. It tells of germs never seen, yet real as rocks, and sure of resurrection. It says these germs are made of atoms a thousand times finer still,—yet substantial as the sun, and more enduring than the stars.

It even shows things growing more active as they become unseen.

The apostle compared life to a vapour vanishing away; but vapour proves to be the most powerful form of matter, and vanishing to be a sign of vigour. Even gunpowder can do nothing until vanishing in vapour, and the cannon ball is harmless until it gets a gas behind it, the more smokeless and invisible the surer. Air is invisible vapour, yet it builds the forests, and it can blow them down, or pick up a town in a tornado. Water must put on utter invisibility in the boiler before it can draw the train. Still more active does it become when dissolved into its elements,—and one of those invisible hydrogen atoms, as some scientists describe it, is about the liveliest thing in the universe. The celestial ether, according to modern theory, is rather the nearest to nothing of all existences, yet the most energetic. Matter seems to grow vigorous by vanishing, and to be most active when on the edge of annihilation.

This evidence of things growing active as they slip beyond the reach of sense and of science tells us not to be alarmed because we cannot follow a man after death.

We have been keeping before us a delicious bit of Chestertonese from a late Article in the 'Daily News,' by G. K. Chesterton. The genial fun of it just serves to veil

an oblique truth. It is a trifle long to quote, and we have been hesitating, but we really must:—

It is certainly quite curious to notice how old superstitions cling to the corners of the world. In dark and outlying places there are still even in this age of an imagined enlightenment the weirdest beliefs.

Let me take an example. I saw the other day, in a newspaper, the report of the examination of some Irish peasant who told a magistrate that he had on a particular night seen what looked like fires and figures dancing, and that he believed it to be the fairies. Will it be credited that the magistrate broke out into expressions of the most astonishing anger, telling the man that the thing was nonsense, that he did not believe the tale, and implying, though not verbally stating, that he thought it impossible? Here was a man of the twentieth century, in the conventional sense of the term at least, an educated man, a man living, I admit, in an out-of-the-way district, but still a man who must have mixed to some extent with the men of the modern world, and he actually clings to the queer old belief that fairies cannot possibly exist. Nor do I think that his attitude was a mere affectation of the reactionary or obscurantist spirit; a dandified and half-ironical Toryism such as is too common among the more frivolous of our young men to-day. I really believe that it was a case of the genuine traditional survival of the old materialist legend. I really believe that he really believed that a belief in fairies was irrational. Of course he, like anybody else, would be stumped and silenced finally if he were asked to give any sort of argument or logical reason why there should not be spirits in the universe other than man. But then this asking for an argument or a logical reason is by its nature a somewhat insolent and unamiable method for us to pursue when we are dealing with any of these dark but delicate prejudices of simple folk.

For my part, I think the Irish peasant was to blame for thus in an almost unfeeling manner flaunting his much deeper psychological knowledge and his much wider psychological experience in the face of a man who may have been none the less honourable and wise because he happened to have a fad of not believing in the fairies. There will not be many of that good old company left soon, if spiritual science goes on as it is going at present.

The Martineau centenary has been duly and worthily celebrated by Unitarians, and, to their credit be it said, with a full recognition of that great man's spiritual, and therefore universal, basis of Religion. God in Man was the sum and substance of his teaching. He did not proceed from Nature to God, but from Man to God, and to God in Nature from the divine in Man. The real revelation of God is in Man, according to Martineau. As an American student has just put it:—

He perceived that the mind of man in its exercise took hold on truths which time did not gather or space enfold; that through conscience spake a voice out of another than the sensible realm; that the spirit had immediate vision of that which the eye hath not seen. That is to say, he saw this inward metaphysical responding to an all-abounding, outward metaphysical of which the majestic universe was symbolism and shrine. . . . We talk of God in Nature. Did any mortal ever find Him there who did not carry Him? The heavens declare His glory. Did atheist ever read off the declaration? Go to Nature, Martineau would say, with God a living presence within you, and you may find His tokens; but thus Nature reveals nothing, only illustrates a truth of which you were already persuaded. This attitude of mind again appears in his treatment of natural and revealed religion. Martineau is ever careful to invert the order. He discourses of revealed religion and natural, making the latter contingent upon the former. Until God is

revealed within you, you can find no witness of Him around you. And, mark, revealed within you. What passes for revelation is a legend of antiquity. What Martineau means by it is immediate divine illumination.

'Journeys to the Planet Mars: or Our Mission to Ento,' by Sara Weiss, is now published by 'The Austin Publishing Company,' Rochester, U.S.A. We always hesitate about journeys to Mars, and messages or men from Mars; but this book has been well received, and is apparently very sincerely put forth as a genuine experience. We are told that the mission of the band of spirits, with whom Mrs. Weiss made her journeys, had for its object the enlightenment of the Martians concerning life beyond seeming death. This mission, we are assured, was accomplished. The book is seriously and very intelligently written; and, even as a work of imagination, it is a hundred times more intellectually interesting than most novels.

The first number of a demure-looking Magazine has lately reached us. It is called 'The Seeker, a quarterly magazine devoted to the search for God and the True Self,' and is edited by the Rev. G. W. Allen, and published by Mr. Philip Wellby. An accompanying circular says:—

There are many periodicals devoted to what is known as Theosophy, Spiritualism, and the Occult. We base our claim to have a gospel to preach on the fact that, in so far as we seek knowledge, we seek to know—not merely a philosophy, nor a science—but a Being: in so far as we seek power, we seek it—not to perform wonders—but to perfect our own nature and character; and render ourselves better able to serve and uplift our brethren. The Being we seek to know is God, as revealed in Jesus Christ: the character we seek to attain is that of true humanity, which is also revealed in Jesus Christ. To know Christ realisingly is to know what man is, potentially; and what, when perfected, man will become.

SPIRITUAL PRAYERS

(From many shrines.)

Merciful Father; in mercy speak to my soul of rest and peace and victory. Raise my mind above time, above this life, above death, above the grave. Enable me to follow Thee to those sublime heights whither Thou hast directed our eternal hopes. Break the chains that still bind me to earth, to corruption and to death, and give me fully to enjoy the glorious liberty of a child of God. Amen.

DR. PEEBLES IN THE NORTH.

Dr. Peebles had a series of crowded and enthusiastic meetings during his recent trip to the north. At Manchester, Glasgow, Sheffield and Leeds he was warmly welcomed and listened to with sympathetic appreciation. The 'Sheffield Daily Independent,' May 18th, gave a good report of his address at the Attercliffe Vestry Hall on the 17th inst., from which the following extract will be of interest to readers of 'LIGHT':—

'Spiritualism, he said, demonstrated the fact of a future conscious life. It gave the people knowledge for faith; it brushed away the mourner's tears; it taught mankind to live righteous, godly, and spiritual lives here on earth, and prepared them for the heavenly life to come. Every objection brought against modern spiritual manifestations might be brought against the ancient manifestations recorded in the Bible. There was nothing so uplifting to the human soul, said Dr. Peebles, as the great truth that ministering angels were always about impressing and inspiring, and seeking to induce men to lead higher and holier lives.'

'Thought Lectures.'—A second edition of the little book entitled 'Thought Lectures' has just been issued. It consists of communications, given by automatic writing, by 'Father Stephano.' The preface to the second edition states that letters have been received from distant countries as well as from near home 'telling of new hope and courage brought by the book to those for whom, before all, it was intended'—the sorrowful and the suffering.

SPIRITUALIST MAY MEETINGS.

The fourth annual Convention of the Union of London Spiritualists was held on Thursday, the 18th inst., at South Place Institute, Finsbury, E.C. There were large audiences, and good conditions prevailed at all the meetings.

In the morning Mr. E. W. Wallis presided. Referring to the progress of the Union, in which fourteen societies are represented, he said it was a Union for the dissemination of knowledge regarding Spiritualism. United on the fact of intercourse with the departed, in matters of opinion and belief Spiritualists enjoyed liberty of conscience and exercised the right of private judgment.

Mr. Will Phillips, the Editor of 'The Two Worlds,' spoke enthusiastically in favour of organisation. He said that Spiritualism, as a movement, lacked power and force because it was disorganised. He did not object to government, and thought that one pope (or a man elected as president of a representative body, or union), was better than a hundred lesser popes, each one seeking to dictate the policy of his own little society! He wanted to see the societies consolidated; a paid organiser, at a central office, whose business it would be to devote his whole energies to the work of building up the movement and arranging for speakers to be sent from place to place, thus making their work most effective at a minimum of expense. Spiritualism was often misrepresented on the platforms of societies, and to attain a higher standard, he urged all London societies to join the Union of London Spiritualists, and all district unions to join the National Union.

Mr. W. E. Long, of the Camberwell Church of the Spirit, in an earnest speech, said that he agreed with all that Mr. Phillips had suggested, but thought that the local societies required to develop their own resources. As a religious Spiritualist he believed in the 'Holy Communion'—the outpouring of the Divine Spirit which gave rest, peace, and power to those who experience its influence. He knew that inspiration and revelation were as real now as ever in the past, and urged that the time of the Sunday morning meetings should be regarded as a consecrated hour in which those who assembled should enter the 'holy of holies' for prayer and aspiration, for rest and spiritual communion. He knew from experience that where two or three gathered together in that attitude the power of the spirit was felt, and that for blessing and strength. If organisations were to endure they must be based on the spirit. He had proved during the past fourteen years that the spirit-world raises up men for their work, and people are attracted to and support them, and such organisations last. He sorrowfully admitted that the tone of some Spiritualist services was not sufficiently devout or religious, and that mediumship sometimes degenerated to mere divination, and he trusted that the need of spiritualising influences would be recognised everywhere, and that Spiritualists would be in practice, what they are in theory, truly *Spiritualists*. Then their meetings would indeed be 'Holy Communion' services, where sin and sorrow and suffering would be forgotten and their spirit intercourse would bring joy, peace, and blessing.

Nurse Graham kindly described several spirit friends, most of whom were recognised.

The proceedings in the afternoon were very interesting. Mr. J. Adams presided, and Mrs. Boddington spoke feelingly in her usual impressive manner and made a strong 'Plea for the Children.' A number of Lyceum scholars gave recitations, solos, &c., which were all heartily applauded. Nurse Graham again gave clairvoyant descriptions of spirits, friends of people in the audience.

In the evening the Institute, including the galleries, was well filled with an enthusiastic audience, and all the speakers received a very appreciative hearing, their remarks being loudly applauded.

Mr. G. Taylor Gwinn, the President of the Union, conducted the meeting in his characteristically bright and capable manner. Mr. J. Adams, Vice-President, expressed his regret at the absence of Mr. J. J. Parr, President of the National Union of Spiritualists, and also of Dr. J. M. Peebles. In a thoughtful speech he pointed out that Dr. Horton and the Rev.

R. J. Campbell had both relied recently upon a spiritualistic book in order to obtain testimony to demonstrate a future life, and he claimed that Spiritualists had a right to demand fair and impartial investigation.

Mr. Ernest Marklew, Editor of 'The Medium,' in an eloquent address, packed full of good things, aroused much enthusiasm. He said he was delighted to find that the London Spiritualists were not as cold and undemonstrative as they had sometimes been represented. He himself was an aggressive Spiritualist and felt it a duty to proclaim that Spiritualism proves to every honest inquirer that there is a future life. He affirmed that it strengthens us for the battle of life; it gives great value to religion, and the most weighty sanction to morality. It points to the results of human experience, both here and hereafter, and thus proves that virtue and vice are their own reward and avenger—man is therefore a responsible being, and his happiness, here and hereafter, depends upon the use he makes of his faculties here; that by a wise and cultured life, devoted to improving the conditions in this world, he may prepare himself for the next stage of existence. Thus Spiritualism provides a basis of union for science and religion, for all religion has relation to life. Spiritualism and science have a common object—not the mere adding of knowledge to knowledge, but the broadening and sweetening of life and the intensifying of its pleasurable states of consciousness.

Mr. E. S. G. Mayo, of Cardiff, in a breezy speech, made a passing allusion to his countryman, Mr. Evan Roberts, and claimed him as a Spiritualist and a medium. He thought Mr. Marklew had struck the right key-note when he affirmed that Spiritualism has to do with this life as well as the life to come. It came just at the right time to save the world from a religious panic. Men had begun to give heed to the declaration of the students of science that the facts of Nature went against the teaching of the churches, and were passing from credulity to incredulity, declaring that it was better to believe nothing than to believe a lie. But some thoughtful observers realised that certain facts of consciousness could not be explained by the theory of brain processes, and the modern evidences of the presence of spirit people came just when the world was awaiting a new revelation. All through the ages a slow evolution had been going on, and spiritual experiences had been attested in isolated instances; but when the new outpouring came the people said, 'Oh, no, that is not a revelation at all!' and yet what greater revelation could men have than this which demonstrated the undying nature of man and his personal survival in a better world! Our own brethren, speaking from the other side, tell us how to tread and how they fare in their new life. They give us a more spiritual conception of God, of the after-life, and of the destiny of the soul, and thus Spiritualism stands forth as a religion because it reveals the realities of life in both worlds and exerts an influence for personal righteousness. He urged that Spiritualists should recognise their duty to make the truth known, and asked, 'If we are stewards of Spiritualism and allow it to go because of our indifference or neglect, how are we going to give an account of our stewardship? We must see to it that we hand down to future generations the blessings which a knowledge of the truth of Spiritualism can give.'

Mr. Will Phillips, in a varied, interesting, and telling manner, expressed his belief that many of the old Church people were absolutely true to their convictions and walked as wisely as they knew; they were sincere but they did not know, as Spiritualists claim to know; and after all, he said, the important question is, What use are we making of our knowledge? Unless it makes us better men and women, of what good is it? He went on to deprecate the practice of going to mediums for fortune telling, or to get from the other side information regarding affairs on this. Such practices were due to a misapprehension of the true meaning and value of Spiritualism; if the people who did these things had more light they would get upon a higher plane. How could they expect good and wise spirits to help them when they themselves were slaves to sordid greed? Such spirits wanted to assist men and women who were trying to get to the heights, not to give racing tips or information for business purposes! He felt that the people who were to blame

for the depths to which mediums sometimes fell were those who psychically sapped away their vitality for a new wonder, and then cast them off and passed by on the other side, and urged that something must be done to take care of mediums. The real stronghold of Spiritualism, in his opinion, was the home circle—platform and open-air advocacy were good, public phenomena were perhaps useful, but the Spiritualism of the home was the highest and the best of all. It was there that the spirit world could come close to us and help us to develop our own spiritual powers, and we could feel the blessed influence from loved ones streaming down upon us! 'Oh, the glory of it!' he exclaimed. 'We have only touched the fringe of this great subject, and do not appreciate the spiritual value of our Spiritualism as we should. If we get right down into our own hearts and open ourselves to the influx from on high we shall find the power in ourselves to be our own priests and our own prophets, and realise that the heavens are open to us. We sometimes play with our Spiritualism and make it too cheap; we cannot afford to do that. It cannot be purchased with cash, it is too sacred and is above all price.' Mr. Phillips related an incident he had witnessed at a materialisation séance on the previous night, when a lady was called up by a 'form,' which was visible to all, and, after looking closely at the face, she exclaimed with emotion: 'It is my father, my dear father!'—that was the core, the very centre of Spiritualism to her—her father lived, and she would live also!

Nurse Graham again gave several clairvoyant descriptions of spirits, and

The Chairman, in a few closing remarks, related several interesting personal experiences, and announced that the Union of London Spiritualists had invited the National Union to hold its annual conference in London, in July of next year.

Solos, rendered by Madame Sinclair and Miss Jessie Prout, and the organ recitals by Mr. A. Clegg, were much enjoyed. The collections during the day amounted to nearly £10 10s., being somewhat less than last year. The Convention was one of the best yet held by the Union. It was characterised by earnestness and a high spiritual tone, and it is hoped that much good was accomplished.

'A WEIRD LECTURE IN EDINBURGH.'

Under the heading 'Interviews with the Dead,' the 'Edinburgh Evening Dispatch,' of the 20th inst., devoted nearly a column to a report of what it called 'a weird lecture,' delivered by Mr. John Lobb, in Queen's Hall, Edinburgh, the previous evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty 'dead' people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Dan Leno. The 'Dispatch' says:—

'Mr. Lobb impressed on his audience the fact that these people were not dead. "They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their powers, refined and invigorated." There was hope for all, for "on the other side" there were myriads of good spirits waiting to give light and point out errors. When he saw Lord Shaftesbury he saw "the marks of his face." It was a "sad-looking face," but he was glad to see the speaker. His mother said to him: "John, I am glad you have stopped preaching hell-fire." Mr. Lobb explained that he used to preach some terrible sermons on that subject. He replied: "Yes, mother, you used to promise me it for breakfast, dinner, and supper." (Laughter.) He was glad she had come, and she said she had not seen the hell-fire she used to tell him about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about "that blessed sermon" against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the Bible, "that blessed old book," better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a "blessed immortality in store."

A YOUNG lady (mediumistic), living in Wimbledon, would be pleased to join a circle in or near that district. Letters to 'X. Y. Z.,' care of 'LIGHT.'

SPIRITUALISM AND SCIENCE.

At a meeting of the Society for Psychical Research held a few months ago, Sir Oliver Lodge modestly deprecated the notion that any particular credit for courage should be awarded to scientific men for openly avowing their belief in the reality of psychical phenomena. He is no doubt right in his contention, theoretically. The man of science is nothing if not a searcher for facts, and to praise him because he frankly proclaims what he believes to be facts seems a doubtful compliment; commendation of this sort may look almost like an insult. Theoretically and ideally this is true, but practically and actually, human nature being what it is, and the force of public opinion being such a power for good or evil to the community and to individuals, it does require some courage publicly to profess unorthodox conclusions either in science or theology (even more, perhaps, in science than in theology), and the man who does so takes a risk which some men hesitate to accept. Moral courage is a rarer attainment than physical courage. It lies, perhaps, in closer proximity to wise and commendable caution; the stake to be won or lost is more precious; the possible isolation involved is far more painful and difficult to face. Therefore, although we have no wish to insult an honest man by praising him for speaking the truth, we do recognise that, if there is any truth in the statement that 'an honest man is the noblest work of God,' we are bound to appreciate a man who has the courage of his opinions, when those opinions are unpopular.

Spiritualism is still to a great extent taboo in scientific circles. We freely confess that Spiritualists themselves are partly to blame for this. Those who were referred to at a recent meeting of the Alliance as 'the camp-followers' of the movement have discredited it in the eyes of many, and some more serious, but injudicious, inquirers have also a share in producing this result. Undoubtedly, however, prejudice is largely the cause of the attitude assumed towards Spiritualism among orthodox scientists. This was very fully acknowledged by Professor Richet in his admirable article in the January number of the 'Annals of Psychical Science,' entitled 'Should Spiritism be Seriously Investigated?'

Against this bigotry Professor Falcomer has made a bold protest in 'L'Adriatica' (May 6th). He refers to an article in the 'Secolo' by Professor G. Sergi, in which the latter claims that Spiritism should be excluded from discussion at the Psychological Congress at Rome, because the phenomena on which it is based do not lend themselves to scientific experimental methods of investigation. Professor Falcomer maintains, on the contrary, that 'true and sane Spiritism, not that of *dilettantism*,' has gained for itself the 'rights of citizenship in the republic of human studies.'

He quotes many well-known names, honoured among scientists, as witnesses in support of his contention; and among them, of course, Lodge, Crookes, Wallace, Barrett, Zöllner, Reichenbach, De Rochas, James, Richet, and Lombroso, &c., who affirm that they have observed transcendental phenomena under careful conditions of control. Therefore, he insists, to exclude a study, which is considered worthy of serious pursuit by men of such mental calibre and experience as these, from the programme of a Psychological Congress is 'to descend to the level of the Jesuits, who in 1860, at Barcelona, made a public *auto-da-fé* of spiritistic works.'

All this is very direct, and we are thankful to know that these things are being said in a public journal which holds no special brief for Spiritualism, and that they are being said regardless of the prejudices of orthodox science.

Professor Falcomer quotes this striking avowal made by Professor Lombroso: 'I am much ashamed and sorry to have so tenaciously resisted the admission of the possibility of these facts' (i.e., the physical phenomena of Spiritualism). And he also quotes from a communication of Professor Richet's, in which he wrote, *apropos* of Professor Falcomer's brochure entitled 'Fenomenografia': 'I know and appreciate your patient and laborious researches'; and he declares that it is untrue to state, in the face of such testimony, that spiritistic phenomena are mere wonders unworthy of regard, and that to treat them as such is evidence of ignorance, not of superior knowledge.

H. A. D.

A CURIOUS EXPERIENCE.

On Sunday evening, April 30th, while my wife and I were talking with a friend, the names were mentioned of many mediums who had reputedly been connected with fraudulent practices, among them that of Miss Kate Wood, the well-known materialisation medium, of Newcastle-on-Tyne, who passed to spirit life some years ago in one of our colonial possessions. My wife, who is clairvoyant, observed the spirit form of Miss Wood seated on a chair behind our visitor, who was one of her close personal friends in earth life. During his recital of the many fine séances at which Miss Wood was the medium, she evinced the greatest pleasure by smiling at and patting him on the shoulder in order to emphasize the truth of his words; but when circumstances of a regrettable character were mentioned she drew her hand over her face as though to conceal her shame and banish the memory of them. At this point my wife made known to us the fact of Miss Wood's presence and actions. The spirit afterwards showed to my wife representations of the various test conditions to which she submitted during her mediumistic career, among them the wearing of a pair of handcuffs, and what appeared to be a set of old-fashioned stocks with the hands projecting through, visible only up to the wrists; and also another test where, sitting on a chair within the cabinet, an iron band was passed round her with the ends bent at right angles to her body, and padlocked to an iron stay fixed in the wall, and the wail which the intense pressure of the iron band left round her waist. It was all very real to us, as the clairvoyante recited the various incidents; but after our visitor bade us good-night and my wife and self were left alone, my wife saw Miss Wood seat herself, in an entranced condition, on the chair just vacated by our friend, and two spirit forms appeared beside her; one, a boy, standing at her right hand, and a little black form moving about at her left, the latter with great effort informing the clairvoyante that she was 'Pocha'—a spirit who was well known at Miss Wood's séances. The boy was solid in appearance and wore light drapery about his body. 'Pocha,' who was equally solid in appearance, moved about from place to place with freedom and visited the spirit sitters, who appeared to be assisting as at an ordinary séance. While this was going on, Miss Wood was in a state of profound unconsciousness, her head lying over on her right shoulder, and her hands hanging helplessly across her lap. In order to assist matters, I hummed a favourite air of 'Pocha's,' but the only result was that the boy moved his head to gaze in the direction of the sound. He then passed out of sight, as though sinking down through the floor of the room, just as may be observed at a materialisation séance. 'Pocha,' who had been sitting at her medium's feet, arose and seemed anxious for the medium's release from her entranced condition, and a beautiful female spirit came to her aid and restored the medium.

The proceedings lasted fully half-an-hour, and were due to a desire on the part of the spirit to prove the fact of her identity to us. On being questioned regarding the use of her mediumistic gift in the spirit realms, Miss Wood's reply was to the effect that she assisted other mediums on earth; and regretted very much her early passing on from this sphere, where she had larger opportunities of proving the reality of spirit return.

W. G.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference at Tottenham, 193, High-road, on June 4th. Mr. R. Boddington, at 3 p.m., and, at 7 p.m., Messrs. W. E. Long and J. Adams.

MR. JOHN LOBB.—The 'Daily Chronicle' of the 13th inst. states that 'Mr. John Lobb has been presented with a painting in oils of Mrs. Lobb and their two sons, in recognition of his services as chairman of the Law and City Courts Committee of the City Corporation. Mr. Cecil F. J. Jennings, in making the presentation, alluded to the services rendered by Mr. Lobb to the public during the past forty-five years. The painting is by Mr. Joseph Mordecai, who was recently commanded by the King to paint his portrait at Buckingham Palace.'

'THE SEEKER.'

The Rev. George W. Allen, whose 'Plea for Mysticism' in the January number of the 'Hibbert Journal' we welcomed on p. 41 of 'LIGHT' for January 28th, has now given practical exemplification to the more mystical (yet not less practical) side of Christian teaching by the publication of a small but valuable quarterly magazine called 'The Seeker,' 'devoted to the search for God and the True Self.' It is published by Philip Wellby, 6, Henrietta-street, W.C., and the price is 2s. 2d. a year, post free.

The first number, dated May, opens with an article appropriately entitled 'What we are seeking,' in which it is contended that some seek knowledge, others power; but 'power can never be safely possessed until character is so perfected that it has become impossible for us to misuse the power,' and that 'to seek power independently of character is a fatal mistake.' A more perfect character, then, should be the object of our search, and for this self-knowledge is requisite, as a means of attaining to a more perfect knowledge of God. Out of the perception of God's will alone can come the requisite power.

In another article, the passing from ignorance to knowledge is spoken of as 'The world's great need,' for it brings peace of mind, knowledge of truth, and health of body. 'Spiritual knowledge' is further differentiated from 'ordinary intellectual knowledge' in a reprint of a paper read before a group meeting of the Association of St. John the Evangelist, a useful semi-private organisation with which several Spiritualist friends are connected, and of whose operations an interesting report is given. In connection with the Dutch group, we regret to learn that its hon. secretary, the Rev. Dr. Louis Bähler, a fearless and outspoken advocate of spirituality in religion, has been found guilty of 'heresy' by the local ecclesiastical authorities. We had hoped that the Dutch had suffered enough for religious freedom in times gone by, to be able to grant it to their own people at the present day.

The general scope of 'The Seeker' will include Biblical interpretation on intuitional and spiritual lines; the relation of doctrine to life; the influence of thought on health and power; and the question as to why Christianity has so little real effect on the world. It will aim to show, in fact, that mysticism is a means for accomplishing a very practical purpose.

'SUBLIMINAL'—'PREVISION.'

For convenience, and because the subjects interweave, I will combine some observations on the views expressed by Mr. Girdlestone and General Phelps in 'LIGHT,' on pages 215 and 220.

In descriptive scientific terminology, the prefix 'sub' is often used to denote an incomplete or subordinate degree of the quality indicated (e.g., sub-acid, sub-acute). Taken in this sense, 'sub-conscious' would imply an imperfect or indefinite degree of consciousness, and might apply to the restricted knowledge of the internal workings of our physical bodies (where, for instance, a headache may arise from a disordered digestion), and equally well to the vague feeling of approaching events which we call premonition. There are thus *two* sub-conscious faculties in our being, the one presiding over the physical functions of our organism, the other over our spiritual activity; the former vaguely impresses our sensation, from below, the other our mentality, from above.

I have often felt, and have already expressed the opinion, that the simile of a 'threshold' is an unfortunate one. (See particularly 'LIGHT' for 1903, p. 411.) The only sense in which it appeals to me is when we regard our conscious selves as standing on the threshold of a door which separates the outer from the inner, just as the present moment is the point at which the future flashes by us and disappears into the past. There ought to be a clear distinction between the lower element of our (animal) consciousness and the higher element of our spiritual existence. Between these stands the normal thinking mind, with its memories of the past, and its power of forecasting the future by logic or by intuition. What we call intuition is a stimulus from the higher element, and 'prevision' would

appear to be a momentary displacement of the 'threshold' of present consciousness towards the, as yet, unrealised, which we call the future. Thus when we dream of an event yet to happen, it seems for the moment to be the present, and we are unaware of the sequence of events connecting it with our actual present. When we think over the past, the case is different; we have already lived through it, and can fix our attention at will on a past moment or on a series of past events which we cause to appear, like animated pictures, before our mental vision. But foreknowledge, 'prevision,' is either a momentary flash picture or a brief detached series of such pictures thrown on the screen of our inner sensorium, and we cannot tell either when the event will occur or what stages will lead up to it. This I know to be the case in dreams, and am inclined to believe that it is the same with clairvoyance in time. Prevision can therefore scarcely be called an 'extense,' because it is not a vision of an extended present, but of an isolated scene from the future, removed from its sequence or setting. What is the nature of this faculty of the higher consciousness, which can thus select for itself certain scenes from another portion of the bioscopic series, out of their due order, is just one of those mysteries which we cannot solve by merely discussing what name to give to them. We cannot even be sure that this higher consciousness (as far as humanity is concerned) is acquainted with the laws of its own working.

JOHN B. SHIPLEY.

'THE JAPANESE SPIRIT.'

We have already more than once referred to the real and practical nature of the Japanese belief in the survival of the dead. How strongly this belief animates the Japanese people is well shown by a book recently published by Messrs. Constable, entitled 'The Japanese Spirit,' by Y. Okakura, whose brother, K. Okakura, has written a similarly enlightening book upon 'The Ideals of the East.' In spite of the prevalence and spread of Buddhism in Japan, the old Shinto religion still furnishes the groundwork of the national psychology, of the innate character and beliefs of the people. In 'The Japanese Spirit' we are told that:—

'When the father of a Japanese family begins a journey of any length, the raised part of his room will be made sacred to his memory during his temporary absence; his family will gather in front of it and think of him, expressing their devotion and love in words and gifts in kind. . . And if he dies on the field the mental attitude of the poor bereaved towards the never returning does not show any substantial difference. The temporarily departed will now be regarded as the forever departed, but not as lost or passed away. His essential self is ever present, only not visible. Daily offerings and salutations continue in exactly the same way as when he was absent for a time. Even in the mind of the modern Japanese, with its extremely agnostic tendencies, there is still one corner sacred to this inherited feeling. You could sooner convince an ordinary European of the non-existence of a personal God. When it gets dusk every bird knows whither to wing its way home. Even so with us all when the night of Death spreads its dark folds over our mortal mind.'

This last simile is very beautiful, and characteristically Japanese. But where the Japanese are ahead of us is in their cult of the absent living as well as of the present dead. They seem to regard the absent one as being psychically in connection with his home and friends, and who shall say that this is not so? Indeed, persons absent from home have been known, during sleep, to attend séances held at their homes, and to carry out promises then given; an instance of this appears in 'LIGHT' for November 1st, 1902, p. 526, and we would commend the cult of the absent living to the attention of home circles and sensitives.

TRANSITION.—We regret to learn that Mrs. Husk, wife of the well-known medium, Mr. Cecil Husk, passed away, suddenly, on Tuesday last, the 23rd inst., just as she and her husband were leaving home for the weekly séance with the Psychological Society. We extend our heartfelt sympathy to Mr. Husk in the outward loss of his faithful companion, upon whose loving care he has been so much dependent owing to his defective sight.

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THE SPIRITUAL CREATION.

We welcome what is called 'The Higher Criticism.' It is the effort of honest men to deal honestly with documents that have been the objects of devout or ignorant adoration. For a policy of mental stultification, it recommends and practises a policy of mental activity; and for cloistered prostration, it substitutes frank scrutiny and criticism. But, to use a familiar German simile, we should be careful not to empty out the baby with the bath.

The old records, taken literally, are frequently almost childishly uncritical, crammed with bad history, bad science, and even bad ethics; and they require a mighty deal of washing; but there is that in the bath which is unspeakably precious—a living spiritual truth which no criticism can gainsay, and no scrutiny spoil. In that sense, the opponents of 'The Higher Criticism' are right when they declare that this 'Higher Criticism' will only make the Bible shine brighter; but the brightness will not be in the letter, but in the spirit. The history, the science, and the ethics of the Bible will have to take their place in the process of human evolution, but the inner spiritual significance of much that is puerile will remain, to command admiration, and even to guide aspiration and research.

No better instance could be found than that with which the Bible opens—the creation of the world, and especially the making of man. That is a glaring instance of bad history and bad science, but the record glows and throbs with spiritual meaning. What incomparable grandeur distinguishes the four opening words: 'In the beginning, God!' Beyond stars and suns, darkness and light, order and chaos, broods God, whose spirit 'was brooding' (as the Revised Version suggests) upon the face of the waters. 'And God said, "Let there be Light," and there was Light.' Nothing can surpass that for splendour and magnitude of spiritual suggestion.

But the opening words of the first story of the creation of man equal it for spiritual beauty and significance. The second story descends to the puerility of the detail that God moulded the first man out of the dust of the ground, and woman out of man's rib, but this first story grandly opens with the mighty saying, 'And God said, "Let us make man in our image, after our likeness": and then, "God created man in His own image, in the image of God created He him: male and female created He them.'

The spiritual value of this would be entirely lost if we interpreted 'image' or 'likeness' in the sense of external

appearance, for almost immediately the 'dominion' over everything upon the earth is given to man, as the representative of their Creator. According to this ancient writer, then, man is not an accident. However produced, the all-pervading, brooding creative Power produced him, and for a purpose. He is the expression of God's thought, and he occupies his place in God's far-reaching plan. The record as to the mode of his production may be puerile, but the great spiritual thought concerning his origin fully atones for the bad science. Man expresses a divine ideal, and is made in the likeness of the divine: that is the sublime affirmation which shines above the poor little story of his manufacture out of dust.

Nor does man's failure interfere with the splendour of his origin. The simple honesty and courage of the writer here is wonderful. How calmly he moves on to the story of the great breakdown! 'What!' one may say, 'is this miserable failure the man made in the image of God?' Yes; and the explanation comes with the large, far-reaching thought that the process of man's creation is, after all, a process, and that his evolution in true selfhood can only be through experience and trial and a fall. But the story, crude as it is, shows that man is destined for the upward path. It presents him as a fallen but still a rising creature. God is represented as unceasingly hovering about him—still 'brooding upon the face of the waters.' It is even announced that man has been advanced by his fall. 'Behold, the man is become as one of us, to know good and evil'—a wonderful record, even suggesting that 'the serpent' and his temptation were necessary for the evolution of man.

As the story proceeds it becomes in a way confused and contradictory, in so far as it represents God as in conflict with man, culminating in the destruction of nearly the whole of the human race by a flood. But even here, we note the clinging of the Creator to the thing created: and, in the end, it simply comes to beginning over again the work of human evolution or education, and God is represented as delighting in the fresh smell of the earth, and as resolving never again to 'smite' as He had done. After this, the Hebrews are put forth as His 'chosen people,' as a kind of object-lesson for the world, and so we pass on to the climax in the New Testament, with its tremendous news of 'redemption'; the teachings of Jesus, like some grand finale to a mighty theme, fitly closing the colossal drama—man, not cursed, but uplifted and saved. And so, to use Paul's daring words, 'the first man is of the earth, earthy; but the second man is of heaven. The first Adam became a living soul; the last Adam became a life-giving spirit.' What a contrast, and on what an ascending scale!

Yes, the old Hebrew writer, stumbling and blundering with his bad science and worse history, was wiser than he knew. Man *was* made, and is being made, in the image of his Maker, but the results are before us, not behind. By man, God has been and is expressing something, and something of wonderful import: and He has not failed. The old writer failed when he went on to say that 'it repented the Lord that He had made man on the earth, and it grieved Him at His heart.' That was altogether too anthropomorphic, and was never true. On the contrary, God, the inmost Creative Essence, has never receded and has never failed. He has never ceased to make man in His own image; but not by miracle, and only as man, and just the kind of man that is being made, with separated consciousness and real or imaginary free-will, with the sense of responsibility, with hope and wonder and love. In fact, He is making *man*, 'in His own image' but only according to the nature and measure of a man: and the glorious consummation has yet to come.

THE PURSUIT OF SPIRITUALISM: SHADOWS BY THE WAY.

ADDRESS BY DR. A. COLLES.

On Thursday evening, the 11th inst., Dr. A. Colles delivered an Address to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Pall Mall: Mr. Henry Withall, Vice-President, in the chair.

(Concluded from page 238.)

Another thing which gives rise to adverse and, I think, not unjust criticism is the way in which some Spiritualists will deliver up their own freedom of action and their own judgment, and allow their lives to be ruled by some control, or controls, in whom they trust. This course cannot fail to produce harm. Even allowing that the control is of the highest (though I seriously doubt whether a high control would assume such a position), it cannot but be that the person so yielding up his self-guidance into the hands of someone else will suffer through the weakening of his moral fibre, of his judgment, of his power of will. That is the effect of yielding to the absolute control of anyone in this life, and it will not be the less so if the director be a discarnate spirit. It is right, if a control offers us advice, that we should accord to it our closest consideration. But it is our duty as responsible beings to act on it only when we have duly exercised our own judgment in the consideration of its fitness. (Applause.) I know people who have so yielded up their free will that no step in life is taken by them unless directed by the control whom they favour; yet discarnate spirits are subject to limitations as we are, and are not always as well fitted as we are ourselves to map out a course in the material world. I have heard them direct a course of action which was simply impossible under the circumstances. When it was pointed out that to follow the suggested course would require money, and that money was not obtainable, they said that with money they had nothing to do. That was our business. (Laughter.)

Again, the difficulties a spirit has to overcome in communicating are such that it often happens that the message he desires to impart is given in so garbled a form as to be quite misleading. I have already quoted a spirit's account of some of these difficulties, and there are others. The activity of the medium's mind, for instance, introduces many confusions. The mixture of the medium's mind with the message the spirit is attempting to deliver is often impossible of disentanglement by the most experienced sitter. Not only the conditions of the medium, but those also of the sitters are apt to derange results. Anxiety, worry, ill-health, are all fruitful sources of difficulty—and they are conditions which are frequently present when advice and direction are sought. When we are in trouble and doubt it is hard to remain quite calm and collected.

Lately there occurred a case, a few notes of which I should like to give as illustrating the difficulties which so often mar the best meant efforts.

I will give no names, though the circumstances will doubtless enable some of you to identify it. I may say that the original notes of the case have been kindly entrusted to me with permission to make such use of them as I may deem desirable. I will state the circumstances as shortly as I can.

A member of a family disappeared; we will call him J. Some of the family endeavoured to trace him by psychic means, others by the ordinary material methods, but none of these succeeded. The psychic method of search is interesting as illustrating the baffling mixture of the true and the mistaken which so frequently confronts us.

The bearing of the statements made by the various clairvoyants will be clearer to you if I mention at once that it was not until fourteen months afterwards that the body of J. was discovered in Surrey, lying under some bushes—a bullet wound through the head and a revolver lying close by. A verdict of suicide was returned.

The first clairvoyant consulted said, 'He has gone away, but not on purpose. You will hear from him, I think, tomorrow. He is hurt—in head. Fell. Don't think he has hurt his limbs. Does not know where he is. No one knows where he comes from, but he is in friendly hands. Is with a doctor.' The doctor was then identified with one who was on the other side, and the reference to him was the nearest approach to a statement of J.'s death which was then given. There is nothing in this which *might* not refer to one who had passed over, but it was not conclusive. The medium (who had been in trance), on returning to normality and on being pressed to state where J.'s body was, named a certain infirmary of the existence of which neither the medium nor the sitters knew anything at the time. It was subsequently found and visited, but no news of J. could there be discovered.

That night a member of the family heard pronounced the word 'dead,' and two nights subsequently saw J. enter the room, looking bright and happy.

The next medium consulted at once experienced a sensation of cold and water. This is curious in connection with what was impressed on another medium to whom I shall presently refer, and who experienced a somewhat similar sensation. Why water should have been associated with the death is a little puzzling, though it is true that J. was actually near a sheet of water on the day of his disappearance; but it was far from the scene of his death and had no apparent connection with it. At a subsequent sitting the same medium (in a normal state) had an impression that J. was not dead at all, but then heard a voice say, 'Friend, you may be wrong. Spirits cannot tell everything. You will know within a week'—on which the medium remarked to the sitter, 'You think him out of the body, I cannot see him out of the body.' This seems to me to be an instance of the medium's mind coming in, while the fact that another control a little later remarked, 'No suicide, no foul play,' gives confirmation to what was said a little earlier—'A spirit cannot tell everything.'

At a third sitting with the same medium it was stated that J. was out of the body, and that the body was in water.

Another medium began by giving an accurate account of J. and his conditions, and traced his course during the earlier part of the day on which he was lost, but then said, 'The body is in the water. I hear him say "It was a slip, and because the water was swollen." His body is in the water and will turn up.'

Finally, a fourth medium said, 'He is alive but not well. You will see him again. He will tell you of a hospital he has been in, and will return home.' From evidence subsequently obtained it seems probable that the communicator in this instance was a personator.

I have not given in full all that was said by the mediums, as time would not permit, but have given such points only as illustrate my contention. You will bear in mind that the investigation was carried on by one who has had, perhaps, as wide an experience in this subject as any man living, and that the mediums consulted were of well-established character for uprightness and honesty. Much that was said was true, but the result was so confusing that no success was obtained in the search which was being carried on, and the body was only discovered at last by accident, after a lapse of fourteen months. It may be that the inevitable anxiety in the mind of the sitter served as an obstacle, but we cannot tell. The case as it stands may teach us a lesson in caution and wariness.

Now, I wish to say a few words on a somewhat thorny subject—that of obsession. I use this word as indicating that condition in which the physical organism is to a more or less complete degree under the control of some spirit other than that which normally inhabits it. There is attached to the word as ordinarily used a sense that the obsession is permanent and indicates the presence of an undesirable control. This sense is quite justifiable, seeing that no spirit of an elevated order would himself subject any person to a condition so hurtful to him, nor would he, if it were in his power to prevent it, allow another to do so.

In essence, nevertheless, all control must work under the same law. There is no law of limit of the exact length of time

for which a control may last; nor will Nature lay down one law for temporary control and another for a permanent one. The difference between the two is not in kind but in degree, and in the use to which the exercise of the law is put. A writing medium is obsessed so far as the control of his hand goes, and a trance medium is temporarily obsessed as to his whole body—i.e., his organism is for the time being given up with his own consent to be used by another. In these cases, however, the control is a matter of minutes, and is exercised for the help and enlightenment of the world. Obsession in the ordinary sense is permanent and is exercised for the gratification of the obsessing spirit. Though brought about by use of the same natural law, the two conditions are, in meaning and result, as far apart as the poles. The difference might be roughly illustrated by comparing it to the difference between stealing a man's coat and borrowing it with his consent for half an hour. (Hear, hear.)

I am aware that there are Spiritualists who altogether deny the existence of obsession. For my own part I have no shadow of doubt that it both can and does exist. Nor can I quite understand how a Spiritualist can deny at least its possibility if he will only consider what occurs in the case of trance and other mediums. I have seen mediums who had so habitually yielded themselves up to the influence of their controls that even when in the normal life they were at times unable to guide their own actions. Such a one I have seen, for instance, trying to sign a paper, and succeeding only in writing what he by no means intended—a state approaching perilously near obsession. But here let me say at once that I do not believe obsession to be a peril peculiar to Spiritists. On the contrary, it is probably more common outside our ranks than within them. And yet, it appears to me to be a matter of peculiar importance to us, and that for three reasons:—

1. Because within our ranks I feel that such an accident should never occur.
2. Because when such a thing does occur we are the only people who are fitted, by knowledge and mental attitude, to deal with the sufferer and to bring him efficient aid.
3. Because I hold that in the development of a medium there is a certain risk of its occurring—a risk which is, however, perfectly avoidable. Only, to avoid the risk we must first recognise its possibility and be on the watch to guard against it.

On the first two reasons I will say a few words. The first is in reality a corollary of the second.

An obsessed person—one who has more or less lost the control over his own actions—strikes the uninitiated as one who has gone out of his mind—a lunatic. I have known several such cases well, and they are most pitiable. Consider the unhappy fate which awaits such a one. The friends and relatives are naturally greatly alarmed, and their first instinct is to call to their aid the family physician. He, being quite as ignorant as they are of spiritistic phenomena, recommends immediate removal to a lunatic asylum, and the patient is accordingly taken there. Not unnaturally, after a period of incarceration he often becomes genuinely and permanently demented (as most of us would under the like circumstances), and there he passes the miserable remainder of his life.

And yet all this misery might have been prevented had the friends only been a little enlightened. There are, I am confident, very many in our asylums who are undergoing this wretchedness in consequence of want of knowledge on the part of those around them, and *we* are the people who are in a position to lighten the darkness. (Hear, hear.) Those of us who are fortunate enough to have associated with us strong and lofty spirit friends have at our command a power wherewith to meet an evil which can be met in no other way, and to use the power is our bounden duty. To every individual of us, it may be, this power has not been given, but to all it is possible to keep in touch with those to whom it has been confided. In every religion worthy of the name this danger, and the possibility of combating it, have been recognised, and we Spiritualists should not be behind in the fight against evil.

I have expressed the opinion that developing mediums are in need of special care, and I regret extremely the haphazard way in which, at the present time, they are being dealt with.

In this respect we are decidedly behind the Spiritualists of some past ages, in which a medium, whenever discovered, was carefully guarded and trained and shielded. But I fear that few mediums of the present day would relish the counterbalancing disadvantages and the form of restraint and seclusion which it was deemed necessary to insist on. (Hear, hear.) A developing medium is, as it were, opening wide the doors of his spiritual organism, and a rush for its possession takes place on the other side. If properly tended and carefully developed he passes safely through this period, and a career of usefulness is opened to him. Even without receiving such tending it is an obvious truism to say that the large majority of mediums pass through their noviciate unhurt. They do; but there is no reason why *all* should not be equally fortunate, and yet it is not so. I have myself known several cases in which the results were so pitiable that in the minds of relations and friends of the medium there was generated for ever afterwards a bitter and ineradicable opposition to Spiritualism in any form—a result which wrought much unhappiness in families, and seriously injured our cause.

I have had the pleasure and privilege of watching the development of mediumship as it was carried on during many months in the person of a relative of my own, and it was impossible not to wonder at, and admire, the constant care and watchfulness exercised by the controls who guided the process, and the minute precautions taken for securing a sane and healthy condition of mind and body. Nothing erratic or irregular was for a moment allowed, but step by step the process was carried on until full development was finally arrived at. From time to time irregularities showed themselves (as they are pretty sure to do), but were instantly corrected and put a stop to. I would that all developing mediums were equally tractable and were trained with equal care. (Hear, hear.)

If, however, obsession should occur, it is easy to say, as has been said to me, 'Such people are simply insane. They have a tendency to lunacy, and would have gone off their heads in any case. If Spiritualism had not acted as the apparent cause, then something else would have done so.' This is an easy assertion to make, but I have never heard any evidence offered of its truth. These unfortunate folk are often intellectual, balanced, and with no discoverable tendency to insanity whatever, nor has there been any family history of such tendency. The spirit friends whom we call in to our aid agree with us as to the nature of this trouble, which, if dealt with properly and promptly, can be speedily overcome and the sufferers relieved. I mentioned just now the universal agreement in all religions on the subject of obsession. Moreover, when cured, such persons, as a rule, are not again similarly affected if made to recognise the cause of their affliction and the methods of combating it. It would be possible for me to give the history of many such cases did time permit, but I will now content myself with offering a few suggestions to developing mediums, in the hope that some, at least, may find them of assistance. I would say:—

1. Never seek for development when health, physical or mental, is disturbed. When physical derangement of any kind, when worry, anxiety, depression, or other disturbing conditions, are present, let the matter rest. Do not sit until they are removed.
2. Do not sit alone for development. Get, if possible, some friend experienced in such matters to sit regularly with you. He will be able to foresee and forestall the dangers should they arise, and with the help of his own circle of spirit friends to guard you against them.
3. Let the friend, if possible, be one who has already around him a well-established band of spirits of a high order. Be guided by him when you sit, and keep your own mind earnestly set throughout on attracting to your side the highest influences and repelling those of a lower order. Do not give heed to controls who flatter you as to the exceptional character of your mediumship, and the wonderful work you are destined to perform.
4. Let your sittings be held at regular and appointed times. Let nothing interfere with them, but do not hold them too frequently. Once a week is, at all events at first, probably quite often enough.

If such rules as these be carefully and consistently observed, I should say, from my own experience, that the danger of obsession would be reduced to vanishing point. It is want of care and knowledge in dealing with these cases which renders it possible. Among Spiritualists, as I have said, it should practically never occur; if it does, the remedy lies in our own hands. (Hear, hear.)

I have ventured to dwell to-night on a few of the dangers of Spiritualism, for the reason that I am of opinion that Spiritualists are too often inclined to ignore them, deny them, or pass them over lightly as if they were of no great significance. To my mind their importance is very great, and as I have the interests of true Spiritualism keenly at heart, I have spoken in the hope that some here at least may become more alive to the duty of recognising unpleasant facts and facing them squarely, as the only way of getting rid of things which act as powerful deterrents to many who otherwise would be ready to accept the truths we bring them.

On the other side of the account we have, of course, many and splendid gains to be reckoned up—gains which afford ample compensation for any mistakes into which some of us may have fallen.

We are able, in the first place, to point to the enormous work which has been accomplished in sweeping away the dense clouds of materialism which have for so long enwrapped the Western world. Formerly Spiritualism was put aside by most people as a thing absurd and incredible. Now it may be disliked, feared, fought against, but it is the minority only who treat it with the scorn meted out to it in the past. Our friends often object *in toto* to the methods of investigation and communication that we think it advisable to follow, yet these same people often accept the truths we bring them, even though they may at the same time deny that it was through our means that the truth was re-discovered. We will be content so long as the truths are accepted, even if we are denied the credit. (Applause.)

Again, Spiritualism has restored to us a truer knowledge of the nature of that future which lies before us on the other side, and that knowledge is permeating the teaching even of those who are not professed believers in our cult. It has destroyed (I hope beyond redemption) many figments which have presented a perpetual barrier to those who would fain seek the higher life.

We have acquired through its means the knowledge—a knowledge the importance of which, I think, can hardly be exaggerated—of the constant presence around us of those bands of invisible friends who stand in readiness to aid us when the requisite conditions are afforded them. I count this atmosphere of thought with which the knowledge envelopes us to be one of our very highest gains. The influence exercised over our life by a complete realisation of it is transforming. To those who have not experienced the sense, the gain may appear trifling and intangible enough. To those who have experienced it, it is full of life-giving and transforming energy.

We have recovered again the absolute certainty—a certainty which seemed in danger of dying out, or, at best, of degenerating into a wistful hope—that the loved ones who have gone before us are in truth not separated from us; that they are still by our side, and are in a position to exert on our behalf an influence greater by far than ever was possible to them in this life. (Hear, hear.)

And we know that as they are so shall we be.

These gains, and such as these, are our justification. How far higher are they than would be those which are so often asked for by the outer world. Members of my own profession, for instance, frequently ask such questions as this: 'Why don't your spirits, if they are any good, tell us of a cure for cancer?'

That they could do so if it were permitted them is doubtless possible. I presume, however, that it is not their business to do for us the thinking which we ought to do for ourselves. If they did, they would do harm, not good. They would be promoting our mental degeneration. The knowledge they do give us far exceeds in value anything of that kind.

I think that there is a duty laid on each one of us that we

should strive ever after the higher Spiritualism. To this end ample aids are afforded us through writing mediums, through inspirational addresses, and perhaps, above all, through our own impressional mediumship, if such be given us. The foundation laid by phenomena is most valuable, often indispensable; but if nothing be built on the foundation its value is sadly discounted—just as would be the case in material affairs. On the other hand, we know that, unlike a material building, the higher the superstructure is raised the more valuable and the more beautiful will the fabric become. Spiritualism may be a matter of scientific interest, but it is not of scientific interest only; it is more—a matter of life. It will be not so much by writing, speaking, or even by experimental Spiritualism as by 'letting our light shine before men,' that we shall best recommend Spiritualism to the world, by letting them see the fruits it is capable of producing in us. (Applause.)

At the close of the Address the Chairman referred to the use by Dr. Colles of the phrase 'if it were permitted them,' with reference to the giving of such information as a cure for cancer, and said that he thought the people on the other side were ready to give us fuller information just as soon as we were prepared to receive it, and could afford them the right kind of medium through whom to transmit it; but the difficulty rested with us—we had not yet learnt how to put ourselves into the right receptive condition. At a recent séance a specially powerful influx had been experienced, and it was afterwards explained that the exceptionally good conditions had made it possible.

A number of interesting questions were then put to Dr. Colles by members of the audience, and a vote of thanks for his practical, suggestive, and instructive Address was proposed and adopted with applause. Dr. Colles briefly replied to the questions and suitably acknowledged the vote of thanks, and the proceedings terminated.

SPIRITUALISM AND THE S.P.R.

The April issue of the 'Proceedings of the Society for Psychical Research' contains a 'Report on various Spiritualistic Phenomena,' by Lieut.-Colonel G. L. Le M. Taylor, who aptly says that:—

'The conditions under which spiritualistic phenomena occur are so mysterious and little understood that many investigators are unable to appreciate their bearing on the facts observed, and, judging rather by what they think they should be than by what they are, attribute fraud to mediums when, in reality, only a misunderstanding exists, on their part, of the conditions necessary for the production of the manifestations.'

Colonel Taylor gives several instances of the 'curious and abnormal things' he has witnessed, the séances being held in more or less light, except one for the production of spirit lights. Physical phenomena (moving of objects without contact and knocks showing intelligence) took place under conditions which precluded suspicion.

At one of two séances held with Mr. Peters, in 1899, at the Society's former rooms in Buckingham-street, evidence of spirit return was given to which Colonel Taylor attaches some weight. He quotes the following account from his notes:—

'In my case "Moonstone" said, . . . "There is a lady for you; she is small, fair, oval-faced, good teeth, eyebrows scarcely visible." This description, as far as it goes, fits my wife, except, perhaps, the teeth, which, in her case, though perfectly sound and good, were not quite regular.

'The control now changed, and "Redfeather" endeavoured to procure recognition for the communicator. He said, "She says you have a picture of her on glass, two of them; they are in a box." He described the photograph, the position of the sitter, the dress, &c., going so far as to sit on a chair in the position taken in the photograph, one to some extent peculiar in that the arms were crossed in the lap, so that each elbow may be touched by the opposite hand.'

At the time Colonel Taylor could think of no picture on glass in his possession, and it was not until more than a week afterwards that he remembered having taken a photograph on

glass in 1874. On searching, he found both the glass photograph and the negative in a tin box, and sent them to a lady who had been present at the sitting. This lady could only suggest one point in which she fancied that the description given did not correspond with the photograph; she thought a hair-net had been mentioned. The attitude, hands, cuffs, something down the front, and the brooch, were all correct, and she could not help thinking that this was the picture indicated by the clairvoyant. With regard to possible explanation the Colonel says:—

'In this case, if telepathy from my sub-consciousness to the medium is the explanation, it is curious that of all the millions of facts which my sub-conscious mind must be supposed to contain, this appropriate one should have projected itself. . . . None of the sitters knew my wife, or had ever seen her. She had passed over sixteen years previously, and no one in the world but myself knew anything whatever about the photographs. To my mind this incident is not only evidence of extra-mundane agency, but points strongly in the direction of identity.'

The same issue of the 'Proceedings' contains Professor Richet's inaugural address in French, with a note stating that he has since been told that the word *metapsychique* had already been used by a Polish author to denote the study of abnormalities of consciousness.

MR. BAILEY'S APPORTS.

We have had an opportunity of seeing, at the rooms of the Society for Psychical Research, a number of the *apports* produced at Mr. Bailey's sésances at Sydney, Australia. These objects, consisting of clay tablets, a cylinder with cuneiform characters, several Roman-Egyptian coins, a scarab, &c., were sent to England by Dr. MacCarthy for examination by competent authorities. A letter from Mr. Leonard W. King, of the Department of Egyptian and Assyrian Antiquities at the British Museum, confirmed and supplemented by one from Dr. E. Wallis Budge, the head of the same department, states that the clay tablets are all imitations, such as are made to sell to travellers in the East, and that the coins and scarab are genuine, though of no rarity or value.

This information has only a limited bearing on the question of the spiritualistic nature of the *apports*, and in fact the whole question resolves itself into three heads, namely: (1) the manner in which the *apports* were brought into the séance-room; (2) the nature and source of the objects so brought; (3) the utterances of the controls with regard to these objects.

Leaving the consideration of the first heading until the last, we may say that we do not question the verdict of the British Museum experts, and the characters on the tablets appear to have been impressed by a solid, continuous mould, and not by the sharp corner of a wooden rod, as in the genuine tablets found in Babylonia. With regard to the utterances of the controls, purporting to be descriptions of these objects and translations of the inscriptions, we are entirely unaware, in our comparative ignorance of the exact conditions prevailing in the spirit world, how far they were themselves deceived by the action of the other spirits who are supposed to have brought the *apports*, in substituting modern fabrications for genuine tablets. We are not therefore in a position either to exonerate or to condemn them on the charge of being privy to the substitution, and therefore, knowingly, incorrect in their descriptions.

There remains the question as to whether these various objects were really introduced into the séance-room by supernatural means. We do not profess to be able to decide this question either. But we do say that the fact that the question can arise is in itself a serious reflection on the manner in which the sésances were conducted. We refer here, not only to the Sydney sittings, but to those held with the same medium at Milan and Rome. Test sésances are not really worthy the name unless the conditions of verification are such that the sitters are bound by the results. They are utterly useless if it is possible to suggest afterwards that this or that important precaution was not taken. The man who goes away

from a séance of this nature and proclaims that a suspicious circumstance was not investigated as soon as it was noticed, simply stultifies himself. If anything irregular was noted by a sitter or a searcher, he should have at once called for an investigation, and if this was refused by the medium, the sitting should have been cancelled. We may say, in conclusion, however, that Dr. McCarthy, under whose supervision the Sydney sésances were held, regarded the test conditions which he instituted at some of the sésances as rigid in the extreme, and conclusive, and that some of the *apports* represented by photographs sent with the collection referred to, were such as could not readily have been hidden on the medium's person so as to evade even a superficial search, and the same may be said of objects produced at the Milan sésances.

MRS. MAY PEPPER'S MEDIUMSHIP.

In the April number of 'Die Uebersinnliche Welt,' Mr. Hermann Handrich, who is, we believe, connected with one of the European Consulates at New York, describes what he saw of the mediumship of Mrs. May Pepper, at Brooklyn. He refers to the publicity given to her feats by some of the largest and most influential New York newspapers, and to the crowds that throng to the 'cathedral' in Bedford-avenue, of which Mrs. Pepper is the ordained pastor. From his description of one of her meetings, we extract the following particulars and incidents:—

On the platform of the brilliantly-lighted Gothic church there stands a table, on which questions addressed to the deceased are laid by inquirers. The closed envelopes containing these questions form a very considerable-sized heap by the time the proceedings commence. After organ-music and singing, Mrs. Pepper approaches the heap, picks out a letter, as though guided by the influences present, holds it up, and says that it is an attempt to 'fix' her, to lead her astray. She reads the initials, 'W. A. R.', on the envelope, and says they ought to be reversed, for a spirit named Robert A. Warren is asked to give advice as to something antique. The person who handed in the question states that this is correct, and the medium announces that the spirit is adverse to the renovation of an old oil-painting.

An envelope tied up cross-wise with string is now taken. The medium announces to an old gentleman that it belongs to him, and that a young girl helped him to make it up; also that there are two other envelopes from him in the heap, each containing a portion of a question. All this is admitted to be correct. The medium promises to answer the question at a private interview after the service.

'This also is intended to fix me,' says the medium, as she holds up another letter. 'Inside, it is addressed to a grandfather named Figueria.' The questioner was asked to hold up his hand, but no one responded. 'Well, then, "Grandfather" must help me to find another letter directed to him that is somewhere in the heap.' She bends over the platform as though to help the spirit to mount the steps, and presently, as though moved by an unseen hand, a letter is detached from the heap and thrown on to the floor. The medium picks it up, and it is claimed by a visitor at the back of the church. 'You are in a trade that has something to do with steel; you wish to know whether it is advisable to open a branch of your business,' the medium announces, and on this being assented to, she continues, 'You may do so with an easy mind, neither I nor the "Grandfather" have anything against it.'

Next come some passages of a more private and emotional nature, in which love, misappropriated money, and suicide are dealt with, somewhat to the confusion of the persons concerned. These manifestations of 'lucidity' take place in the presence of a committee of experts and reporters, seated on the platform, among whom are Judge A. Dailey, Dr. Isaac Funk, and other prominent persons.

MACCLESFIELD.—A London Spiritualist, going to stay near Macclesfield for the summer and autumn, would be very pleased to meet Spiritualists in or near Macclesfield.—'A. L. P.,' Office of 'LIGHT.'

A GOOD TEST.

Mr. Walter Appleyard, of Endcliffe-crescent, Sheffield, has arranged for a series of lectures, addresses, and debates to be given at his home, and the first of these meetings was held on Thursday, the 18th inst., when Mr. Walter Howell addressed a large number of ladies and gentlemen on 'An Introduction to Psychic Research,' in the course of which he related some interesting personal experiences. The 'Sheffield Daily Independent' reported the address on Friday, the 19th inst., from which we learn that Mr. Howell said that on one occasion, when in New York, a lady told him that she heard someone speaking to her, psychically, and he took down the message, which began, 'Tell Queenie,' and included a quotation from St. John xiv. The next night he met a lady whose husband used to call her 'Queenie,' and he gave the message to that lady. It transpired that she and her husband used to debate the probability of life beyond death, and just before his death her husband handed her a sealed envelope, without telling her its contents, and promised her that if he survived after death he would return to her. That was two years before and, after hearing Mr. Howell's account of the message, she opened the letter and found it contained the same words as those which had been clairaudiently heard by the lady and written down by Mr. Howell.

'OF WHAT USE IS SPIRITUALISM?'

So many times one is asked, 'Of what use is Spiritualism?' that I think the following little incident may be of some service as a reply, showing as it does the simplicity of the foundation of our beautiful philosophy.

My wife, not feeling very well an evening or two ago, retired to bed just about dusk. She had not been there many minutes when she saw clairvoyantly both her father and mother come into the room and seat themselves by the bedside, bringing to her at the same time a condition of rest and comfort. An experience such as this, I venture to think, many would give all they possess to enjoy. Shortly afterwards an old Scotchman made himself known; he said he just wanted to have a little talk about old times.

I will not here attempt to reproduce the characteristic style of his broad Scotch speech, but it was to the effect that he was an old Highlander named Dan McGommen; he had lived all alone in a hut, upon a small piece of land that he worked himself, hoeing his potatoes and 'thistelling,' (whatever that may mean). His wife Mary had preceded him to spirit life, also his children; but he was never alone, for he saw and conversed with them just as if they were in the body, and was much comforted by their companionship. At meal times, too, he would place a chair and stools for them the same as in the days of yore. He used to attend the kirk as a matter of course, but while out in the open on the hills, looking at Nature's works, he felt he was far nearer to God. The simple naturalness of his story gave it an added interest and value.

HERBERT EVERETT.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

With the Scotch Spiritualists.

SIR,—My visit to Scotland on Friday and Sunday last will linger in my memory for many a day to come. There were crowded audiences, sympathetic and appreciative, and at the close the grip of the hand, and kindly utterances, were touching and tender. Two of the Edinburgh daily papers noticed the services, one devoting half, and the other a whole column. Mr. George Brown, my host, and his dear ones were more than kind. At Glasgow, I was the guest of Mr. James Robertson, that veteran in the cause of Spiritualism for more than thirty years. Many were unable to gain admission to the services. The prayerful sympathy of the crowded audiences rendered it easy to speak. On Sunday next I am announced for a service at St. George's, Bradford.

JOHN LOBB.

Involution and Evolution.

SIR,—On the subject of Evolution there is a mass of literature, but I can find nothing regarding Involution. This is somewhat strange, if it be taken into consideration that the latter *must* have preceded the former. Is not the process of spirit manifesting itself through matter (the vehicle), Involution; and matter returning back to spirit, Evolution? I shall be greatly obliged if any of your readers will elucidate this matter, in the columns of your journal.

Calcutta.

E. C. W.

An 'Ethical Centre' at Brighton.

SIR,—I think that possibly certain of your readers may be pleased to learn that, having been interested for some time past in progressive spiritual work here in Brighton, I am at length undertaking to form an Ethical Centre, at the Athenæum Hall, 148, North-street, where I shall speak and conduct a *creditless* service, at 11.15 on Sunday mornings.

I am writing to the columns of your hospitable paper, feeling sure that I shall meet with your co-operation and hoping also that the support of some of your readers who may be visiting here will be extended to the effort.

R. DIMSDALE STOCKER.

14, Gloucester-place, Brighton.

Angels and Ministering Spirits.

SIR,—In the first part of Mr. Boulding's Address, which appeared in 'LIGHT' of May 6th, he asked if anyone really believes that Gabriel or Michael ministers to us on earth. I answer frankly, I do. As an Anglican, and as one who is greatly helped by ministering spirits, I will briefly explain why I so believe.

I am told that there is a chain of witnesses between the Father and ourselves; that the angels (as distinguished from human spirits) are the immediate worshippers around Him. That they have in charge each individual, but cannot be *always* directly in contact with us, on account of the varying earthly exhalations, although occasionally it is otherwise; that these same passionless, pure intelligences guard, guide, and command our *accredited* 'guides,' who thus form the last link in the chain of the spirit. Thus woe to him who unwisely and without prayer seeks to converse with the unseen intelligences! 'Fools rush in where angels fear to tread.' And many a downward step, many a fraud is entirely owing to the want, in the percipient, of a humble, prayerful spirit. I should also like to say that our loving unseen guardians, it seems to me, are intended as spiritual advisers, and not as slightly inferior agents to the telegraph and telephone! 'Unless above himself he can erect himself, how poor a thing is man.'

'PAX.'

Science and Spiritualism.

SIR,—Ever since I became a Spiritualist I have been surprised at the effect that the opinions of scientific men have on the minds of some Spiritualists. I can safely affirm that of the hundreds of Spiritualists in this city, there is not one who cares a jot what the Psychical Research Society and Messrs. Richet, Lankester, and Kelvin accept or deny. Spiritualists have been compelled to believe by tests which they could not deny. If the scientists affirmed that Spiritualism was a well-established fact, it would not make one more real Spiritualist. No one can really be convinced of the truth of Spiritualism until he has proved the matter for himself. The great mistake which people make is that they will not sit at home, or with their friends, where there can be no trickery, and by waiting patiently, get convincing proofs; but they must go to paid mediums, who may, or may not, be genuine. He has a poor mentality who cannot take exceptions to the most evident fact. Scientists and many orthodox Christians are interested in denying Spiritualism. Scientists believe in nothing (except ether) which everybody cannot lay upon the dissecting table; and many Christians believe in nothing which militates against their present creed. There is one good feature in Spiritualism and that is that 'the poor have received it the most willingly; it has brought to them a comfort' which they cannot otherwise obtain.

Spiritualism is spreading, and in spite of the thunders of the churches, and the sneers of scientists, we can still say like Galileo, 'It moves for all that.' These men are like Mrs. Partington, who tried to keep back the incoming tide with a besom. Spiritualism is here to stay, and is spreading, in despite of the folly of some Spiritualists.

JOSEPH CLAYTON.

Bradford.

Psychology Without Spiritualism.

SIR,—I see that Signor M. T. Falcomer, in the Venetian paper 'L'Adriatica,' for May 6th, criticises the ostracism of Spiritualism at the Congress on Psychology recently held at Rome. Professor Sergi has stated that Spiritualism was necessarily excluded from this Congress, as it would tend to lower the serious character of the proceedings, such doctrines not being scientific, or amenable to research by experimental methods.

Signor Falcomer replies that real and sound Spiritualism, not that of mere amateurs, has already acquired the right of citizenship in the republic of human knowledge, by virtue of the importance of its phenomena and doctrine. No one can claim a monopoly of the experimental method, and there are various kinds of scientific experience; in some cases experiment is much more difficult and less satisfactory than observation. He quotes Sir Oliver Lodge as saying that psychical research is much more difficult than physical experiment, because the principal instrument is a person, and has to be treated very differently from a piece of laboratory apparatus.

After alluding to various eminent researchers, and to the works of Myers and Tummolo, Signor Falcomer says:—

'It was neither serious nor scientific to exclude from a Psychological Congress the doctrine which has the best claim to be able to prove the reality of the *psyche* and its manifestations after death. This exclusion was not logically justifiable, since the subjects treated of at the Congress included magnetism, hypnotism, suggestion, internal auto-scapy, automatism, changes of personality and similar theories.'

The writer says that Spiritualism has an unlimited basis of facts, which facts are being gradually classified, thus revealing their true character more clearly, and rendering their eventual acceptance all the more certain.

B. S.

Help Wanted.

SIR,—Permit me to ask if any of the readers of 'LIGHT' can let me know, through you, the address of a medium for 'slate-writing,' or if any private medium possessing that gift is willing to give a sitting for one who has recently passed over, and is anxious to communicate, in his own handwriting. May I also inquire whether 'Ernest' has attached himself to any medium, or how I could be put into communication with him now?

A reply to these questions will be most gratefully received by one whose wish it is to

'HELP.'

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. T. B. Frost, of Fulham, gave a trance address upon 'The Living Dead,' which was much appreciated. Excellent clairvoyant descriptions were given at the after-circle. On Sunday next, at 6.45 p.m., Miss V. Burton will give a trance address.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Pearson gave an interesting trance address, followed by clairvoyant descriptions. On Sunday next, at 10.30 a.m., discussion; at 7 p.m., several speakers and half-yearly report. On Thursday, Mr. Wrench, investigators' circle.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington gave an earnest and logical address on 'The Philosophy of Spiritualism' to an appreciative audience. Mrs. Webb's good clairvoyant descriptions were nearly all recognised. On Sunday next, at 7 p.m., Mr. George Spriggs.—H. A. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last addresses were delivered by Messrs. Burton and Atkins to an appreciative audience. After-circle very successfully conducted by Mrs. Atkins. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts, address and clairvoyant descriptions.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. Ronald Brailey gave a good address on 'Spirit Homes and Spirit People,' followed by clairvoyant descriptions. On Sunday next, at 11.15 a.m., Mrs. Curry and Miss Maltby; at 7 p.m., Mr. R. D. Stocker. Hall open for inquirers on Tuesday, from 3 to 5 p.m.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Adams, president, spoke briefly on 'Revelation.' Mrs. Roberts, of Leicester, dealt with 'Religious Teachings, Past and New,' and gave clairvoyant descriptions, many of which were recognised. On Sunday next, at 7 p.m., Mrs. Webb, clairvoyance.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last, at 3 p.m., Mrs. M. H. Wallis's special circle was well attended. In the evening Mrs. Wallis delivered a brilliant and uplifting address on 'Spiritualism both Necessary and Helpful.' Some good clairvoyant descriptions followed. On Sunday next, at 7 p.m., Nurse Graham, address and clairvoyance.—H. G. S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—At the public circle on the 17th inst., Mrs. Millar gave good psychometrical readings. On Sunday evening last Mr. Millar, of Catford, presided, and Mr. J. Moon's twenty-two psychometrical readings were all correct. Good after-circle. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss A. V. Earle.—VERAX.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. MacIntyre, of the Glasgow Association of Spiritualists, and Mr. Imison, of Chiswick, gave brief, earnest addresses to a large and attentive audience. Nurse Graham's clairvoyant descriptions of spirit friends, and messages, were all recognised. On Sunday next, at 11.15 a.m., public circle; at 7 p.m. (prompt), service. On Thursday (Room 3) public circle for clairvoyance and psychometry.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered a brilliant and thought-inspiring address on 'The Facts and Principles of Spiritualism' to a large and appreciative audience. Miss C. Rosomon ably rendered a solo. Mr. H. Hawkins, vice-president, in the chair. On Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Doors open 6.30 p.m. Early attendance necessary to secure seats.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. G. H. Harris spoke on 'Tarry ye here in Jerusalem until ye receive the Spirit from on high.' In the evening Mr. J. L. Macbeth Bain, speaking of 'The Inner Working of the Spirit,' presented many beautiful thoughts and ideas. On Monday last Mrs. Clowes gave a large number of clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. G. Taylor Gwinn. On Monday, at 8 p.m., general meeting.—H. G. H.

CARDIFF.—ODDFELLOWS' HALL.—On Sunday last Mrs. Sadler spoke ably on 'Death and After' to a capital audience.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 16th inst., Mr. J. Pettitt gave an instructive and helpful trance address and afterwards answered several questions.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Miss F. Porter's excellent address was well received, and was followed by clairvoyant descriptions.—W.

LEAMINGTON.—PRIORITY-TERRACE, NEAR G.P.O.—Mrs. H. E. Litt has given us splendid addresses and phenomena during the week from the 15th to the 22nd inst., and the audiences have been very satisfactory.—B.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mr. F. Cecil delivered a stirring address on 'Spiritualism and the Business of Life,' and answered questions, Mr. G. W. Lear presiding.—W. H. S.

BRIGHTON.—8, MAYALL-ROAD.—On Sunday morning last the service was much enjoyed. In the evening many testified to the joy they had received through Spiritualism; good after-meeting.—J. P.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last much spiritual benefit was derived from our morning public circle, and in the evening a large and attentive audience was deeply interested by Mr. Long's address on 'The States of the Dead.'—S. C.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last our esteemed president, Mr. E. W. Oaten, gave trance replies to questions, and in the evening spoke well on 'Life and Power from Within'; his efforts were much enjoyed by good audiences.—H. B., Cor. Secretary.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Hough's eloquent address on 'Spiritualism, Ancient and Modern,' was highly appreciated. Mr. H. J. Abel presided, and Mr. G. Twidle kindly conducted the after-circle.—A. J.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. John Lobb created a profound and soul-stirring feeling in our midst. His subject was, 'Talks with the Dead, Communications from their Lips.' The full and interesting details which he gave of his interviews with well-known spirit people, carried conviction to many.—S.